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501 They used the tule "balsa" on the lakes. There are of course no navigable streams in their country.

498 They used dogs for packing, but not with the travois method. I never heard of the Pit Rivers using dogs for packing.

### Résumé.

105 171 These Northern Paiute of California exhibit even fewer characteristics of the culture of the Plains than seems to be the case with other Great Basin Shoshoneans, as indeed might be expected. In fact, except for certain traits wich are probably of recent introduction (say, after the arrival of horse culture), and which the Pit Rivers also possess though less intensively, it would be hard to differentiate them from what may have been the *primary* type of culture of the California-Great Basin province, One might therefore class them as Californians. On the other hand, they lack those characteristics of a *secondary* and more recent layer of culture which have their focus in north-central California (solid houses, ceremonial complex, exceptionally fine basketry raised to the level of an art, etc.) [1].

It would seem then that here we are at the dead point between the reach of influences from those two centers: Plains, and Central California. Or rather we may say that the "secondary" culture of California which has but very feebly penetrated the Pit Rivers, has died at the western base of the Warner Range and left the Paiutes untouched, while many Plains characteristics have infiltrated the Pit Rivers.

## LANGUAGE.

### General Impression.

191 193 This dialect of Shoshonean (probably to be classed with Bannok) gives the impression of being a rather simple and transparent language of the analytic type. At least this appears to be its present stage. There are however many signs which suggest that the bare and sparse morphology is to be looked upon as a result of a process of breaking down or wearing off of older and more complex forms.

### Phonology.

194 (The symbols used are those recommended by the American Anthropological Association, [Smithsonian Publication 2415]).

1. See Kroeber's *Handbook of the Indians of California*, *passim*.

## MORPHOLOGY

### The Noun.

The noun occurs most usually as a pure radical. Affixes are very few. 193 ●
There is no sign of the plural either through affixation, reduplication or symbolism. That at some preceding stage the language divided nouns into generic classes (somewhat like the Latin declensions), would appear probable from the fact that many nouns end in the same way. The ending in... *P*$^{i}$ (or such variations as *Pi*, *Bi*, *P*, *B*, *Pï*, etc [bear in mind the evident tendency to the *unvoicing* of vowels in certain positions spoken of in the Phonological section]) is by far the most common. Another group of endings appears to revolve around... *K* and variations such as *Kuu*, *K*, *Ky*, (and especially the glottal catch followed by an echo-vowel).

### The Pronoun.

a) Independent forms :

| | |
|---|---|
| I | *nï* |
| thou | *ï* |
| this one, that one, | *nsu*, *isu*, *Pisu*, *masu* |
| thou and I | *Taa* |
| ye and I | *Tam·ï* |
| he (or they) and I | *nim·ï* |
| ye | *mï* |
| they | *im·ï* |

It is probable that the list was at one time more complete. All these forms apply only to the subjective case; the objective cases are expressed implicitly in the affixed forms q. v.

Reflexivity is expressed by suffixing -*tuu*.

Ex : I hit myself *nï-tuu Taa*

b) Affixed forms :

These are all prefixed, and express a relation between subject and object (in other words, include the object as well as the subject) :

| | | | | | |
|---|---|---|---|---|---|
| I-him | *a-* | thou-him, | *u-* | he-him, | *u-* |
| I-them | *mï-* | thou-them | *mï-* | he-them | *mï-* |
| I-thee | [O]- | thou-me | *ï-* | he-me | *ï-* |
| I-you | *mï-* | thou-us | *mï-* | he-us | *mï-* |
| | | | | he-thee | *ï-* |
| | | | | he-you | *mï-* |

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193 When it is necessary to indicate the plurality of the subject, this is done by means of the independent forms, in addition. Ex : we all of us hit him *niw·i a-Tena*.

Verbs which would be intransitive in our languages are also subjected to these prefixes : Ex : I went *ni a-mia* (lit. "I went it").

Here again, in the above list, we find the same evidence of leveling from a probably more complete original system. For instance, *ni*- expresses five out of the seven possible relations which include a plural objective. One might be inclined to doubt the validity of the other two cases (*mi*-), but my inquiries were particularly painstaking on this subject.

### The Possessives.

Essential possession (i. e. inseparable from the person, like body-parts, relationship terms, etc.) is expressed in only one case : the relationship terms for the 1st person are all preceded by *i*-. Ex : *i-na* my father, my wife *-Kuma*, etc.

Accidental possession is expressed in the following forms :

| | |
|---|---|
| mine | *ni-Ka* |
| thine | *i-mi* |
| his | *a-Ka* |
| thine and mine | *Ta-Ka* |
| his and mine | *ni-ui, ni-mi* |
| yours | *i-ui, i-mi* |
| theirs | *imi, ima* |

The element *-Ka* is the ordinary Genitive suffix in this language.

### The Verb.

The verb is simple. It occurs usually in its undifferentiated radical form, except for the incorporated pronominal prefix, which is moreover not obligatory.

Mode appears to be absent. Tense is indicated in the Past by the semi-prefixed word *mo'as*[a] = "already", in the Future by one of the two suffixes *-Tua* or *-Kui*. The Continuative-Habituative by the suffix *-uia*.

The termination *-K* is frequent and as far as I could make out, optional and devoid of special meaning.

Many verbs use a different radical when the subject is plural. Plurality of the object does not affect the radical. In the semantic list I have always indicated the cases where the radical was ascertained to be the same in the plural as in the singular. Where no mention is made it is because I have no data.

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### Grammatical Processes.

I. *Word-Order*. Apparently of little importance.

II. *Affixation*.

Infixation is absent. Prefixation is limited to the incorporated pronouns. Suffixation is but weakly developed (or perhaps decadent). The following suffixes were isolated :

*-ma* Instrumental Case. Ex : *Kwibi-ma* = with a knife.

*-maT* Dative Case. Ex : *i-maT* = to you, *i-Kuma-maT* = to my husband.

*-BaT* Inessive Case. *q'aiBa-BaT* = towards the mountain.

*-Ka* Genitive Case.

*-c* added to nouns has the value of "and", "but", and sometimes of "if"

*-Tua*, *-Kuə*, the Future of eventuality.

*-win* the Continuative-Habituative.

III. *Compounding*. Absent.

IV. *Symbolism* (internal modification, accentual differences). Only faint traces discovered, but probably more will be found in a more complete study.

### Grammatical Concepts[1].

Unless other grammatical processes come to light in a more searching study, the grammatical concepts expressed in this language are as follows :

Concept II is almost lacking.

Concept III is lacking.

Concepts I and IV are present.

### Grammatical Classification.

This language cannot be classed either as a "Mixed-relational non deriving" language, or as a "Mixed-relational deriving" language, because mixed-relational concepts [III] are not found.

It can scarcely be classed as a "Pure relational deriving" language, because there are only two affixes that express derivational concepts.

Yet it seems rash to classify it as a "Pure-relational non deriving" language. Perhaps the true status of this language is that it is at present in the midst of a stage of transition from a derivational to a mixed-relational conceptual technique. I have already indicated that there are certain signs of the use of symbolical processes.

A deeper study might reveal a great deal in that direction.

1. For the terminology see Sapir's, *Language*, chs. V and VI.

197 193 In résumé, then, and provisionally, the dialect spoken by the Northern Paiute in California may be classified as a *Simple Pure-Relational* language, weakly *Agglutinative* in technique, mainly *Analytic* in structure.

## Semasiology.

196 192 The following presentation of the semantemas of the language is an attempt to combine economy of space, ease in finding any word, and a semblance of logical grouping of concepts. Such grouping should be of great value for the purposes of lexical comparative work. Alphabetical order has therefore been abandoned for a decimal numbering system.

The conceptual grouping that I have adopted (and which does not pretend to be anything more than a convenient empirical one) is as follows:

1. Nature.....
   - 11 the sky
   - 12 the elements (fire, earth, water, air)
   - 13 time
   - 14 space
   - 15 number
2. The Animals.
3. The Plants
4. Man
5. The Body.....
   - 51 head and verbs related thereto
   - 52 hand » »
   - 53 foot » »
   - 54 body and organs
   - 55 life and psyche
6. The Tool.....
   - 61 special tools and actions
   - 62 material culture

111. sky *Komi'Ba*; sun *TaBa'*; moon *mina'*; star *Pa'TojoBa*.

112. summer *Taza'*; winter *Tom·o*;

121. fire, camp-fire, *qoso*; fire, to be burning, *na'e*; to burn (transit.), *Tina'yo*: ashes, *TinibiP*; coals *TubuBi*; to make fire with drill, *mawi'iKa*; fire-drill hearth, *wo'i*; to fan the fire, *wiwa'Ga*; to blow fire, *PaTu·Ga*; warm, *yo'e*; hot, *iTiT*; cold, *iTsiTs*;

122. earth, ground, *Ti·P*; mountain' *q'ai·Ba*; valley, *yiPi'Kay*; stone, rock, *TciPi*, "rim-rocks", *coPi*; obsidian, *Tu'Pisa*, *Taq'a'*; salt, *na'Bi*; colour, *-KwTya'a* (suffixed), red, *asa'*; green, blue, *Pubi*; black, *Tubu*; white, *Toba*; yellow, *oba*; grey, *isi*; mottled, *mow·o-TaBi'a*.

123. water *Pa·*, rain *Pai'maB*; river *bu'u*, lake *Panin'*, snow *niBaB*, ice *PaTsi'goB*.

196 5430. blood *Pii*, fat *Tyuhu*, sweat *Kuna'a*.
192 5440. heart *iDiT*, vein *Pawi'*, liver *niwi*, guts *cii*.
5450. anus *TsaBi* (Cf. buttocks 5410), to defecate *Kwit·a*; testicles *nogo'*, phallus *Kwia'*, cunnus *cuu*, clitoris *wiTsi*, pubic hair *su·bi'*, menstruation *nama'Dagai*, to copulate *oq'o*.
55. to think *ɣuhan·i*, death *Tia'u*.
611. knife *Kwibi*, ax *KuTsa'no*, to cut *TsKya'u* (pl. *TsiBaqa'u*), to chop *KuTsan* (pl. *Poq*), to cut meat with flint flake *Taqaa* (Cf. obsidian 122).
612. Instrumental Case *-ma*.
621. bow *Poɳa's·a*, bow-string *PagaKwi*, arrow *buaBe*, arrow-point *Pizu'-ma*, obsidian arrow-head *Taqa*, arrow-shaft *wa'aTi*, grooves on the arrow-shaft *TiTsaP·o*; poggamoggan war-club *TiP·i TaPow·o*; elkskin armor *TobPi*; to kill *BaTsa'*, *q'oi'*, to fight *nabbo'e* (pl. *naqoya*); to hunt *Tiboa'wa'i* (pl. *nay'mo'a*); war *naa-Kwi'*.
622. digging-stick *Poto*.
623. mocassin *wa'q'o*, legging *Kosa*, snow-shoe; *ciKi*, beads *Tsw·-maBi*, ear-ring *nagKa'gwe* (cf. ear *naq'a'*), necklace *TigaKya*; breechcloat *PiTsaPoyo*, loin-cloth *oPizin·aKwe*, *TePaDa'a*; shirt *was·i*.
6241. house, tent, camp *noBe*, door, window *Tawaq'*.
6242. to cook *sa'a* (pl. same), meat *aTuku'*, metate *maTa'*, to grind seeds *Tucu'*, mush, soup, *nobo*, to eat mush with the fingers *ige*, spoon *KoDo'o*, bread *TiKa'Ba* (Cf. *TiKa'* = to eat)
6243. basket *woBoi*, *Tsam·i'na*, rabbitskin-blanket *wiKya'*.
6244. buckskin *nacoɳoyaB*.
6245. to buy *TimiK* (pl. same).
625. smoking pipe *Tois·a*.
627. tule boat ("balsa") *saKi*.

## TEXTS.

### Conversation.

● 193 1. You saw us last summer when we came with our baby.
*muas Taza' nimmi yao mo'o mi-Tua'-no-s*
already summer we (excl.) here come us-son-with-and
*i mi-Pon·e*
you us-see.
2. This time I came alone without my wife and without my baby.
*ya· ni q'ae i-noTe·Kwa-no Kim·a i-Tua'no*

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here I not me-wife-with come me-son-with
*ni cē'mē Kim·a*
I one come

3. Next year you will see us if you come.
*Bin·a Taza' ī mi-Bon·e-Tua ī-s^a Kim'a-s*
next summer you us-see-will you-and come-and

4. When I go back this winter I will look for beads and send them to you.
*mia'-s nī onaT Tso·meBi Pon·e-Tu'a-s isat*
go-and I (hunt ?) beads see-will-and (then ?)
*nī ī-maT u-maKim·aKī-Tu'a*
I you-to them-send-will

5. I will tell my wife to send you the beads.
*i-noTe·Kw a-TēKwe-Tu'a u-sa'a usu ī-maT*
me-wife her-tell-will them-bring she you-to
*u-mamiyaKī-Tu'a*
them-send-will

6. Send them to my husband.
*i-Kuma-maT a-mametck*
me-husband-to them-send

7. I called you but you did not come.
*nī ī-Pa'i-c ī q'ae Kim·a*
I you-call-and you not come

8. I already called you.
*nī moa's^a ī-Pa'i*

9. Are you going to town this afternoon?
*ha ī* town *nawai-kwī TaBin*
? you town be-will to-day

10. No. I have already been there this morning.
*moa'su nī* town *nanīme*
already I town morning

11. If you go again, bring me some potatoes.
*ka-mi'ano PaTe·Ta TēmēK*
(?) go = again potatoes buy

12. All right. I will bring you some.
*u-sa'a nī*
it-bring I

13. I will buy bread and meat.
*TēKa·B aTuKu'-noqo Tēmē'K^a-Kēw nī*
bread meat-with buy-will I

14. Where is my knife?
*han·e Kwibi*

193 15. That's my knife and that's your knife
*ni-Ka Kwibi-s imi Kwibi*
I-of knife-and your knife
16. I cut it with your knife.
*imi Kwibi-ma nī a-TsKya*
your knife-by I it-cut
17. Cut it! *a-TsKya*
18. I am cutting it. *nī a-TsKay-win*
19. I am cutting all the time. *nī a-TsKya-win aTa's*
20. I chopped it with the axe.
*KuTsan·o-ma nī a-KuTsa*
axe-by I it-chop
21. The dog drank all the water.
*saTī'i Pa· biBin noqo*
dog water drink altogether
22. The dogs drank all the water
*mī saTī'i Pa· biBin noqo*
23. I saw a dog and a coyote together.
*saTī'i-noqo iza'a nī u-Pomo*
dog-with coyote I him-see
24. Everybody went to fight the forest-fire.
*qoso-no nagoya noqo neim·ī*
fire-with fight all people

## Episode from the Coyote-Wolf Cycle.

193 539 793 1. *iza'a na PaBe'e ica'a noBe Tya'ya*
Coyote with elder Wolf camp had
brother (house)
Coyote lived with his elder brother Wolf.
2. *ha ī BaTsa'TaBī PaPa'Bau KīDī*
? you kill very big ground-hog
"How do you manage to kill such big ground-hogs?"

*iza'a a-TīBin Tī-PaBe'e* 3. *TcīPi*
Coyote him-ask elder brother Rocks
Coyote asked his brother. "(I call:) Rocks.
*i-Tima'biK KīDī i-Tima'biK*
you + me-roll ground-hog me-roll
roll down on me" and ground-hogs roll down on me.

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*PaPa'Bau zī'ma nī q'oi'* 4. *Pīs u*
very-big only I kill He
I kill only the big ones". Coyote

*mia'o iza'a* 5. *ooPī i-Tima'biK*
depart Coyote rim-rocks me-roll
went to the rim-rocks "Rocks, roll down on me!"

6. *KīDī u-Tima'biK u-PaPa'Bau zī'ma*
ground-hogs him-roll him-very = big only
Ground-hogs rolled down on him and he killed

*q'oi'* 7. *qae inī na q'oi'*
kill not hard and kill
only a big one. "That's easy hunting".

8. *nī skwana naPia' TīKa'-s* 9. *naPia'*
I wish here eat-and here
I might as well eat it right here". And he

*TīKa'* 10. *u-Kema'BaT usu' mia'*
eat he-move the go
ate it there. He oved to another place.

11. *ooPī i-Tima'biK KīDī u-Tima'biK*
rim-rocks me-roll ground-hogs him-roll
"Rocks, roll down on me." Ground-hogs rolled down on him.

12. *naPia' TīKa'* 13. *u-Kema'BaT usu'*
there at he-move he
He ate right there. He moved to another

*mia'* 14. *ooPī i-Tima'biK* 15. *ooPī*
go rim-rocks me-roll rim-rocks
place. "Rocks, roll down on me." Nothing but

*yaic u-Tima'biK naTa'winai-c Kwasī' Taq'aa*
only him-roll jump-and tail cut
rocks rolled on him this time. He was jumping around but his tail was cut off.

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285 At the base of the basket, for about a dozen courses, as well as a few decorative courses elsewhere, there is twined weaving. A patch, 10 by 15 cm. in size, sewed on the basket with a coarse cord, is also of twined [531] weave. The basket has a decorative design in dark brown, consisting of narrow bands six inches apart.

[314] Water-tight baskets for soup and other fluids are called taida.
[193] Bottle-shaped baskets made of willow and coated with pitch from the nut pine are used for water, and are called seosa, a compound of the words sebi, willow, and osa, bottle-shape.

## MYTHS

124 Besides myths regarding geographical features, a few references to supernatural beings and extinct peoples were obtained in the process of showing specimens and making inquiry regarding the material culture of the Northern Paiute. For example, when Natches described 825 the clothing of the Indians, he stated that they never wore robes of [291] bear skin. Then he went on to say that bear meat was never eaten, [262] because bears are just the same as a person. They understand our language and know when they are being talked about even at a distance. They are respectfully called "aunt."

### *The Weasel Trail*

133 About the center of the Stillwater range is a mountain 7800 feet 773 high, or 3800 feet above the level of the Carson Sink plain. The mountain lies just back of the Copperreid mine due east from Carson sink (no. 1, pl. 68). I/4 There is a white streak, many miles in length and so high up the sides of the mountain that it is said to be visible over the gap in the Humboldt range as far away as Lovelock, 25 miles distant. Quite likely the explanation of it is that it is either a fault line or an exposed stratum of some white rock such as limestone or gypsum. Back of this mountain lies Hare canyon at the head of which is a spring called su-pa-A, "vulva-water." The sides of the canyon look very much like the parted legs of a person in a recumbent position.

773 The Northern Paiute explanation is that Skunk and his younger brother Weasel were at play. Skunk ran after Weasel who went into his small hole in the ground. Skunk dug in after him and so opened up a ditch many miles in length over the mountain side. The Indian name for the ditch is babigipō or pabitsipo. The whites, hearing the story from the Indians, call it the Weasel trail.

I/1 [See category 116, End plate 68 -- Analyst]